Est bonus liber [illegible] dignus

Mary Terry

Crums *of* Bread

Ann FOR Hogg

The DOVE *in the Clefts of the Rock, and the secret places of the Stairs*, Cant. 2. 14.

Or HELPS to

MEDITATION,

On Conversion, Mortification, Sanctification, *the* Christians daily walke, Communion with God, *&c. With Directions for profitable Reading the Scriptures, and good practicall Books;*

For a Friend,

By *J. T.*

My Friend,

ACcording to your deſerts and deſires, I here preſent to you ſome broken *Thoughts*, *directions*, *remembrances*, *references*, for the better improvement of your *Solitudes* and *retirements* for *Meditation* and *Reading*. I have ranked them under ſeverall *heads*, given you but briefe *hints*, leaving the enlargements to your own thoughts; what more might be required, you may ſupply from the *Scriptures*, your *Sermon-Notes*, and thoſe *good books*, to which I have referred you: Each SECTION (after that you have peruſed the whole) affords you matter enough for one *Solitary* ſeaſon at the leaſt; and when

you have done with this, you may have more, as God gives opportunity. I begin with the ſubject of *Converſion, Regeneration, and the firſt work;* if it ſuit not your condition, you may commend it to ſuch as you love and know may need it. I leave it with you as a token of my reſpects for you and your Spirituall concernments. God give his bleſſing to it, and if it any way help you in your *Meditation* and *Reading*, I ſhall deſire no more then your remembrances of me at the throne of Grace.

J. T.

SECT. I.

Of Converſion, Regeneration, &c.

IT is to be preſuppoſed in order to the improvement of the following Sections, that as you have been under the meanes of Grace, ſo, you are indeed in a ſtate of Grace; if you are not, Conſider,

1. That *Converſion, Regeneration, a ſtate of Grace and intereſt in Chriſt by faith are of abſolute neceſſity unto ſalvation.* Obſ.

The *Scriptures* do abundantly prove it, turne to read, and take theſe few for a triall, *Joh.* 3.3 *&c. Heb.* 12.14. *Mat.* 18.3, *Joh.* 3.16. *&c.* Proof.

All good *Reaſon* is for it. 1. Without an intereſt in Chriſt thou haſt no title to ſalvation. 2. Without regeneration thou haſt no fitneſſe for it; And 3ly, Without ſuch termes God is reſolved that he will not. 4. His nature is ſuch in Wiſedome, Holineſſe Reaſ.

Eph. 2.12. *Heb.* 12.14 *Pro.* 3.3. *Hab.* 1.13.

Appl. nesse and righteousnesse, that he cannot give it: resolve then for it, and set about it speedily, seriously, and to the purpose, sue and seek to God for the grace, and apply thy selfe to the use of the meanes, with hungrings, and thirstings after righteousnesse, with humility, faith, prayer, and diligence; In order to it take these *Directions*.

Prov. 1.7. Direct.

Math. 16. 26. *Heb.* 1.13. *Rom.* 10. *Rom.* 7. *Job.* 5.28. 29. *Rom* 3.23 *Gal.* 3.10. *Eph.* 2.1, 2.3. *Eph.* 2.12. *Pro.* 15. 2 *Cor.* 5. 18. 1 *Tim.* 1. 15. *Rom.* 3.25. *Heb.* 10. 15,16,17. *John* 3. 16. *Mark* 1. 15.

1. Consider, Thou hast a precious and an immortall soule, there is a God that is Holy, Just, and Good, he hath given thee his Law, and Gospell; Heaven, and Hell, in endlesse eternity are before thee, death and judgment hasten a pace, a world of sin both of nature and of life may be charged upon thee, the law is against thee, the curse and wrath of God is over thee, thou hast no hope nor helpe in thy selfe, nor in all the creatures, and without a Christ and Grace, and a changed state thou wilt be undone for ever. For thy encouragement to thy duty, understand and believe, That God is in a way of grace and mercy; Christ Jesus came into the World to seek and save sinners; as a surety and sacrifice he hath died, satisfied Gods law and Justice; established a Covenant of Grace and salvation on termes of faith, repentance, and

and new obediedience; makes the tenders of grace, and reconciliation in the ministry of the Gospell to thee; hath a long time been calling upon thee; is still waiting, woing, and beseeching thee to accept of him and grace: his spirit is ready to help thee; there is nothing wanting, but thy free and full consent, ô continue not (as too long thou hast done already) in a state of sinne and enmity, unbeliefe and unregeneracy, to the disappointments of Grace, the abuse of the Gospell, the griefe of the spirit, the reproach of the blood of Christ, and the remediless destruction and damnation of thine own soule: Repent and believe the Gospell, receive Christ and Grace, apply thy selfe unto thy duty in faith, repentance, and new obedience, and thou shalt not miscarry: thy sinnes shall be pardoned, thy person shall be justified, thy nature shall be changed, thy soule shall be saved, *John* 3. 36.

Heb. 5. 9. *Pro.* 1. 12. 2 *Cor.* 5. 18, 19, 20, 21. *Prov.* 1. 23. *Heb.* 3. 8. 12. 15. 2 *Cor.* 6. 1. *Heb.* 2. 3. *Heb.* 10 29 *Mark*, 16. 16. 2 *Thes.* 1. 8 *Pro.* 3. 16. *Rom.* 8. 1, 2, 3.

2. Understand what is required of thee, and expected from thee, in the termes of the Gospell, faith, repentance, and new obedience: in short 'tis thus: 2.

1. By faith thou art 1. To apprehend. 2. To assent unto. 3. To apply unto thy selfe, and 4. To improve the discoveries *John* 17. 3. *Pro.* 3. 33. *Rom.* 10. 10, 11. *Rom.* 2. 5.

veries made unto thee, 1. Of ſinne and wrath in the Law of God. 2. Of Grace and mercy through Chriſt in the Goſpell of Salvation.

Lam. 3.40. 2. By Repentance thou art, 1. To ſearch and find out the ſinfulneſſe (in ſome good meaſure) of thy nature, and of thy
*Rom.*7.13. life; 2. Through the conſideration of the ſinfulneſſe of ſinne, which is the greateſt evill in it ſelfe, as againſt God and the grea-
*Eph.*2.2,3. teſt good; the conſideration of thy ſad condition, becauſe of ſin according to the Law of God, the greateſt judgment in
Ezek 16. this life and that to come; and the conſi-
60,61. deration of the abundant grace and mer-
*Jer.*3. cy ſet before thee in the good will of God to thy ſalvation. 1. The death of Chriſt, the bleſſings and promiſes of life and
*Pſ.*51. of ſalvation tendered to thee, to Humble thy ſoule with griefe of heart and broken-neſſe of ſpirit. 3. To caſt thy ſelfe at Gods
*Dan.*9. feet before the throne of grace, in free and full confeſſion, in earneſt prayer and ſupplication for grace and mercy through Jeſus Chriſt.

*Rom.*7. 4. To ſet thine heart againſt all manner
Ezek 33. of ſin whatſoever, to hate it and abhorre
11. it, in the ſtrength of *God* to reſolve the
*Iſ.*1.16. utter deſtruction of it in thy nature, the
*Ezek.*18. 31. avoidance

avoidance of it in thy life and Converſation, together with all the temptations and occaſions that lead thee to ſin from without, and all the corrupt motions, diſpoſitions, workings of it that are within, according to the prohibitions in the word, the convictions of the ſpirit, and the checks of thy conſcience, and this both in thought, word, and deed. 5. Thou muſt be ſure to give proofe of all in the courſe of thy life and converſation, *Matth* 3. 8. and if through weakneſſe and infirmity, thou beeſt at any time overtaken, to reflect upon thy ſelfe, and renew theſe actings of repentance with particular application to that tranſgreſſion, And 7. Every day, whether ſin be known or not known to be ſearching, humbling, confeſſing, praying, reſolving, labouring to root out and deſtroy the remainders of thy Corruption. *Rom.* 7. *Mat.* 3. 8. *Pſ.* 51. *Pſ.* 19. 12.

3. New obedience calls thee 1. To Conſider the obligation that lies upon thee by nature and grace to know and to doe the will of *God*. 2. To acquaint thy ſelfe with the mind and will of *God* revealed in his word as the rule of thy duty. 3. To give up thy ſelfe in the ſence of thy duty and *Gods* mercy through Chriſt in a Covenant *Rom.* 12. 1. *Rom.* 14. 9. *Pſ.* 1. *Pſal.* 119. *Acts* 9. 6. *Deut.* 39. *Iſ.* 56. 8.

venant of ſincere, free, full, univerſall, and conſtant obedience: 4. Making Chriſt thy ſtrength, and the Word thy rule, Gods Glory and thine own ſalvation thine end, and the ſpirit thy guide, and a good conſcience thy principle, to apply thy ſelfe
Pſal. 50.4. to the exerciſe of every grace, and the
*Rom.*6.12. performance of every duty, which God requireth of thee, towards himſelfe, thine own ſoule, and others in thy place, conditi-
*Phil.*3.8. on, and capacity. 5. Making up thy de-
1*Pet.*2.5. fects (when ſenſible of them) by preſenting thy perſon and thy duty to Gods Gracious acceptance, according to the Covenant of of Grace, through the mediation of Jeſus Chriſt:

Com. In ſo doing, for thy Comfort underſtand, that God will accept, and Chriſt will help, grace ſhall be thy ſtate, God, Chriſt promiſes, pardon, peace, priviledg ſhall be thy portion whileſt thou art here; death, judgment, hell, curſe, wrath, and reall evils ſhall not come nigh to hurt thee; Heaven, bleſſedneſſe, and glory, eternall life and joy ſhall be thine inheritance, and poſſeſſion, to all eternity.

Caut. And if thou wouldeſt not miſcarry in
*Luk.*19.42 this great work, take heed (1) of delaies, de-
*Mat.*11.6. murres, put offs, 2. of taking offence, at

the

the ſtrictneſſe of duty, at the low condition of Chriſt and Chriſtians, and the ſcandalous lives and actions of Hypocrites and profeſſors, who ſhall beare their burden. *Acts 2. 40.* 3. of evill company. 4. Of diſcouragements from carnall friends. 5. Of an *Heb. 3.12.* evill heart of impenitency and unbeliefe, 6. Of Temptations from Sathan, 7. Of *Acts 26.* being but almoſt a Chriſtian, reſting in con- *28.29.* victions, confeſſions, humiliations, vowes and promiſes, profeſſion, partiall change and reformation, good eſteem with others; till the work be perfectly done, and thine heart ſubdued unto God in Chriſt, in faith, repentance, and new obedience, according to the Goſpell and the directions now ſet *Rom. 14.1.* before you. 8. Of troubling your ſelves with needleſſe diſputes and queſtions about things of ſmall moment in Religion, or above your reach. 9. Of Spirituall pride upon the one hand, or unneceſſary calling in queſtion your condition upon the other, where this work is ſincerely done, or Gods Grace and mercy for your pardon, and acceptance in Jeſus Chriſt. 10. Take heed of Apoſtacy and backſliding in whole or part, to corrupt opinions and errours upon the one hand, or to ſinfull practiſes and courſes upon the other.

When

Coun. When this work is done, give grace the
1 Tim. 1. 14 glory, adore its freedome, and magnifie its
Mat. 18. 3. power, believe its constancy, and live upon its fulnesse till brought to glory.

2. Be daily practising and perfecting this blessed work, and think not that all is done till thou gest to Heaven.

3. For further direction and thy better
Acts 9. 11. progresse be much in Holy exercises, praying, hearing, meditating, conferring with good Christians, reading the Scriptures, and Sermon notes, and good books, especially about Conversion and Regeneration.

Some Sermons I have purposely preached on this Subject in *Abington* on the severall instances of conversion in the new Testament: in *Exeter* on *Joh.* 3. at *Petrocks* on *Acts* 26. 18. at *Mary-steps* and *Edmonds* on *Matth.* 18. 3. at *Mary-moores* &c. besides collaterall applications: had I been more in this work and method, successe would have been through grace proportionable.

These following are choice Books, though not all that may be read upon this subject, get and read what you can of them. Baxters *Call to the unconverted*, Baxter *Of Conversion*, Baxters *Directions to prevent miscarrying*

miscarrying in conversion. *His Saint or a Brute.* His Sermons on *Death and Judgment.* His *Everlasting Rest.* Whately *of Regeneration.* Hooker's *Soules preparation for Christ.* *Soule's Humiliation:* with severall other Treatises of his, contracted in Ambrose his *prima*, or *first things.* Dike, of *Repentance:* morning Exercise at *Giles, London.* Morning exercise at *Cripplegate, the Sermons in them on this Subject.* Ob: Sedgwick on *Rev.* 3,20. his treatise of *faith*, &c.

SECT. II.

Of Mortification.

HAving seen the Conversion of the Sinner, let us proceed to the worke and exercise of the Saint: and the first thing that presents it self to our consideration, for the improvement of his conversion, is the Mortification of his corruption: and therein note,

1. That there is an indwelling Body of sin and corruption that remaineth in the converted and regenerated person. It is perfectly pardoned, but not perfectly purged out, and destroyed, while in this body of flesh. See *Romanes 7th. per tot.*

2. It

2. It is the duty and property of every truly converted and regenerated person, to proceed in the mortification of corruption, and to endeavour through grace the compleat destruction of that body of sin that is about him, and every branch and member of it. See *Rom.* 6. & 7. & 8. *Col.* 3. *Gal.* 5, *&c.* throughout.

Rom. 8. 7. 1 *Pet.* 2. 11. *Gen.* 17. 1. 1 *Cor.* 15. 50. *Rom.* 6. 6. *Rom.* 6. 12. *Rom.* 7. 25. *Gal.* 5. 26.

R. 1. Remaining sin is remaining enmity to God and to the Christian himself, and must not be let alone. 2. Conversion and true Repentance is only sincere and true, as it intends perfection. 3. It must be perfectly done by Grace upon us, ere we can be fit subjects of the Kingdome of Heaven. 4. The Death of Christ intends our perfect freedome and deliverance, by degrees, and in due time: as from the guilt of sin, and the punishment of sin, so from the dominion of sin in our conversion, the abiding power of sin in our progressive mortification, and at last the presence and being of sin in our dissolution: what Christs death intends in its Merit, Example, Argument, and Influence, the same should we intend in our purpose and progresse for communion with him, and conformity to him, in his death and crucifixion.

Take these Directions for it, 1. by way of

of Conſideration: 2. by way of Operation and Practiſe.

1. Set before thine eyes continually (eſpecially upon the motions of ſin and temptations unto ſin) the *Holineſſe* of God in his Name, Nature, Word, and Will, his Holy *Eye*, his Holy *Law*. *Pſ.* 16. 8. *Pſ.* 119. 11 *Gen.* 39. 9. *Pſ.* 18. 21, 22. *Rom.* 7. 13.

2. Set before thine eyes the *ſinfulneſſe* of ſin, and that eſpecially in its own nature, as moſt contrary to God, his nature, his will, his works, his deſignes, his glory.

For this ſee at large *Burroughes* treatiſe of *the Evill of Evils, or the ſinfulneſſe of Sin.* Dr. *Reynolds* of the *Sinfulneſs of ſin.* &c.

3. Set before you the evill *effects* and fruits of ſin, upon the fallen Angels, Mankind, thine own perſon, and thoſe either already felt, or that hereafter may be feared. *Rom.* 6. 21

4. Set before you the Bloud of Chriſt, that pretious bloud, which is the price of your Redemption from the leaſt of ſins. 1 *Pet.* 1. 19. *Rom.* 6. 1, 2

5. Set before you the ſad complaints of the Saints and ſervants of God becauſe of ſin, and againſt their ſin. *Pſal.* *Rom.* 7. 24.

6. Set before you the gracious promiſes for your encouragement in the mortification of your corruption, together with the promiſes in the covenant of Grace for your 2 *Cor.* 7. 1. *Ezek.* 36, 26, 27.

aſſiſtance

assistance in this undertaking.

7. Set before you your own resolutions and vowes against it in your first conviction and conversion, renewed in times of affliction, and in Sacraments, and in Prayers put up to God for peace and pardon.

Rom. 6. 3. *Ps. 119. 106.*

Practicall and operative Directions.

1. Acquaint your selves, as with the *generall* corruption, so with the *particular* corruption in your nature: search and find them out. Examine yonr hearts and lives, your dispositions, and conversations, by the rule of the Word, and Law of God, in its purity and perfection, and by the light of the spirit of God in its teachings and convictions: pray to God to discover you unto your selves: improve all ordinances and providences also to that purpose: consider your *C*onstitution, Education, *C*alling, *C*ompany, and *C*ondition in this present world: make use of the wholsome admonitions of others skilfull, and faithfull, and acquainted with you, and their observations on you; the daily motions and workings of your hearts upon carnall and sensuall objects, and upon the approaches of temptations, will discover much unto you, if but well observed: the failings and the falls of others read or heard, and discerned

Ps. 4. 4. *Lam. 3. 39.* *Job. 34. 32*

by

by you, may give you occasion of reflection on your self: and strict enquiry may find out more then otherwise might have been suspected.

2. Be much at work about the root of sin, and digging it up. Content not your selves with the particular branches, the lopping them off, or cutting down the trunk it self; the root will be every day new sprouting. *Rom. 6. 6. Jer. 4. 14.*

3. Spare not at all your *beloved* sin, of which Divines speak much. It's found, they say, and known, by our speciall respects unto it, and favour for it, our impatiency of reproof from Minister, or private Christian on that particular: we most wish and desire that it were not accounted a sin: and are apt to find out reasonings for it, to defend it, or at least to lessen our apprehensions of its sinfulnesse: it returns most often upon us, with observation above any other in particular; but not without frequent checks of conscience, and convictions of the Spirit: it much follows us in our retirements, and when alone, the mind will work upon it, though perhaps we are not willing to be found in the actings of it: some say it lies down with us in our beds, converses with us in our dreams, and rises *Ps. 18. 23.*

with us in the morning: if it distract us not in our holy duties, we owe the more to Grace restraining: severall others depend upon it, to feed or serve it. O down with this.

4. Neglect not the little *creepers*: they may grow bigger: their number may prove not only formidable, but fatall: the least is sin, in its nature evill, and according to Gods law, without repentance and faith in the bloud of Christ, is damnable. They will certainly make way for greater; and if not destroy, yet disturb your soules &c.

Rom. 7.
*Ps.*19. 12.

5. Infirmities, Incursions, Imperfections, must be bewailed &c. but *scandalous* evils, and *presumptuous* sins may not so much as be thought upon without an horrour; how much lesse in their temptations entertained, and least of all committed. The smallest tincture of them must be speedily washt away in the bloud of Christ; otherwise your soules and consciences will not dare to come into God's presence.

Ps. 19.13.

6. Contract not upon your Souls the guilt of *nationall* transgressions, either past or present, by not mourning for them, much lesse by commission of them, and communion in them: it would staine our Paper once to name them.

1 *Cor.* 5.

7. Find

7. Find out and destroy the *Achans*, the sins for which in an especiall manner God now or at any time may strike and enter into judgment with you: the Lord direct you in that Enquiry, and assist you in that Undertaking. *Job.* 34.31 &c.

8 Let *spirituall* sins, though least discerned and enquired after, have their discovery, humiliation, repentance, and crucifixion: as spirituall pride, self love, wordly mindednesse, estrangement from God; and more especially your *Gospell* sins, as Unbelefe, Impenitency, hardnesse of heart, unthankfulnesse, &c. 2 *Cor.* 7.1. *Ps.* 77.10. *Heb.* 3. 12.

9. Whatever they be, intend not only the knowledge of them, humiliation under them, restraint upon them, correction, or suppose some signall punishment. but compleat *destruction* and *abolition*. *Rom.* 8.13.

And for this purpose, 1. get deep impressions made upon your spirits by the foregoing considerations. 2. Especially let the word of God be hid in your hearts, and written upon them. 3. Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. 4. Make no provision for the flesh to fulfill the lusts thereof, but rather keep it in subjection. 5. Be alwaies jealous of your deceitfull hearts. 6. Keep a tender conscience. *Ps.* 119. *Ps.* 119. 11. *Gal.* 5.16. 1 *Cor.* 9.27 *Jer.* 17.9. *Job.*

ence. 7. A narrow watch over your senses. 8. Take heed in things lawfull, lest you be unlawfully insnared. 9. Improve affliction to the mortification of corruption: and 10. call in the influences of the Covenant of Grace, and of the *blood* of Christ by faith and prayer. 11. Improve every Ordinance according to its nature and tendency to mortification. 12. Stand
Eph. 6. 13. out stifly and resolutely in the hour of Temptation, and the stirring of corruption: then call in all your strength about you, then urge your considerations from reason, and Scripture, Law and Gospell, Set your selves under the eye and sight of God, let God's terrors make you afraid to sin against him: suppose that Death and Judgment were at your heels, and that you heard the shreekings of the Damned for those very transgressions. Behold Christ Jesus upon the Crosse as bleeding, dying, for those very sins. Urge home the grace of God, and the love of Christ, your holy Profession, your Baptismall vowes, your Sacrament-renewed-ingagements, the mercies received, the Glory expected, and all to shame you from it, if there be any thing of holy ingenuity to be found upon you: at least what sin hath cost you in repentance

pentance and affliction: and that you may farther ſuffer, though Hell be not your finall portion. Then call in by faith and prayer the help of God, and all the vertues of the bloud of Chriſt: maintaine your ground againſt its firſt aſſaults, and you have more then overcome. 13. If at any time it have ſurpriz'd you, play an aftergame of Repentance; recruit your ſtrength, improve your skill and ſtrength, and deliver your ſouls. O lie not under it, much leſſe ſubject your ſelves unto it, and renounce thereby as by an after-free and full conſent your Soveraign and Saviour Jeſus Chriſt. 14. Watch the more againſt it, and fortifie your ſelves for the time to come. 15. When one corruption or temptation is over and diſappointed, conclude not your work is done; there are innumerable more behind, and while life laſteth, there will be no end of this warfare. 16. Be alwaies groaning under the invincible remainders of the body of death, and long for your deliverance 17. Take heed of Apoſtacy and backſliding; a ſin not altogether unpardonable, but dangerous, and that may coſt you dear e're you recover. 18. Give all the glory of your Conqueſts to Jeſus Chriſt, and to the power of grace.

Pſ. 51.

Rom. 7. 24.

Hoſ. 14.

Rom. 7. 25.

19. Enjoy the comfort of Believers that
Rom. 8. 1. keep their ground and conquer. For 1.
you are in a ſtate of pardon and ſalvation.
Rom. 7. 20. 2. No corruption of nature, no tranſgreſ-
ſion in your life is imputed to you to your
particular condemnation, when diſowned,
reſiſted, repented of, and carried by faith
to the bloud of Chriſt. 3. The old domi-
Rom. 6. 14 nion of Sin, once truly broken, ſhall never
be recovered: you are not under the Law,
1 Tim. 4. 8. but under Grace. 4, Your particular
Conflicts ſhall be rewarded, if through
Eph. 5. 26. Grace they proceed to Conqueſt. 5. At
length the body of Sin and Death ſhall be
1 Cor. 12. 18. deſtroyed. 6. In the mean time the grace
and ſtrength of Chriſt is ſufficient for you,
and when ſought by faith, humility, and
1 Cor. 15. 50. &c. prayer, it ſhall not be denyed. 7. In Hea-
ven there will be no ſin, no ſorrow, but
perfect holineſſe and purity, with everla-
ſting ſongs of Joy and Triumph. Therefore
Rev. 22. 20 (20) pray, believe, and look, and long for
the comming of Chriſt: even ſo come Lord
Jeſus, come quickly.

Much of this was preached at *Mary Arches*, on *Rom.* 6 6.

Read more in Dr. Owen *of Mortification*. Burroughes *Evill of Sin*. Love *of Mort*. Morning Exerciſe at *Giles* and *Cripplegate*.

Ambroſe

Ambroſe *Media.* Goodwins *works*, &c. Reyners *rules*, &c.

SECT. III.

Of the Exerciſe of Grace, Spirituall activity, growth, progreſſe, and perſeverance in ſanctification, and holy converſation.

WE have ſeen the Convert in his exerciſe and progreſſe of Mortification, in the next place it is meet to conſider him in his exerciſe, progreſſe, and perſeverance in *Sanctification*, and holy *converſation*. For in that alſo the Word which is according to Godlineſſe doth repreſent him to us. See *Gen.* 17.1 *Eph.* 2.10. *Eph.* 4.20,21,22. &c. *Eph.*5. 8,9.&c. *Phil.*1.27 2 *Pet.* 3. 1 *Cor.*15. *Rom.* 2.7. *Heb.*12. 14. *Rev.*22. 14. and *reaſon good*; for to this he is elected, redeemed, called, anew created, and made partaker of the ſpirit of holineſſe. This is the evidence of his Juſtification, the quality of his Adoption, his way, and walke towards the Kingdome and Salvation. This is the deſigne of the *methods* of Grace towards him, the *covenant* of Grace eſtabliſhed with him, the *means* of Grace beſtowed upon him, the

Eph. 1.4. *Titus* 2.14. *Eph.* 2. 10. *Gal* 5. 15. *Rom.* 8. 1. 1 *Pet.* 1. *Rev.*22.14 &c. *Eph.* 1. 4. *Heb.* 8.10. *Eph.* 5.25.

word of grace without him, the *principle* of
Gal. 5,15. grace within him. This, the *Relations* where-
1 Pet. 1. into he is entred, the *Profession* he hath
14. made, the *sacraments* of which he hath
Eph. 5.1. been partaker, the *mercies* he hath received,
Rom. 6.
1 Cor.5.7, the *miseries* that he hath felt, the *pangs* of
8. the new Birth which he hath past through,
Rom. 12.1. the *tokens* of Divine Love vouchsafed, the
Heb.12 10 *separation* of his soule from Sin and Sinners,
Gal. 4.19. the *dedication* of his person and all to God
2Cor.5.14. and Godlinesse, the *hopes* and promises of
2 Cor.6.17 everlasting life and blessednesse, the *tenor*
Ps.119. of the Gospell, all his *priviledges*, and par-
1 Joh. 3.3. ticularly his *union* and *communion* with Je-
1 Joh.1.5, sus Christ by faith, do call for all at his
6. hands. Besides, *Holinesse* is no lesse *lovely*
Is. 6. 3. then necessary. It is in its *originall* the glo-
ry and perfection of all the Divine Attri-
butes, essentiall in each person of the holy
Trinity, Father, Son, and Holy Ghost; the
Character of the name, nature, will, word,
Gen. 1. and works of God; the *beauty* of mans first
Eph. 4. Creation, the *intention* of the second; the
Psal. 15. *delight* of God, the *state* of Heaven. Adde,
Rev. 21. the blessed *fruits*, effects, and comforts of
2 Cor.1.12 it are no lesse desireable; as the *evidence* of
1 Joh.4. the love of God, the grace of Christ, and
1 Joh.1.be- the communion of the holy Ghost. How
gin:
Is.56. doth it *fit* us (through Christ) for accesse to
God,

God, converſes with him, more abundant tokens and teſtimonies of love and favour from him: the *peace* of conſcience, the *joy* in the holy Ghoſt, and the *foretaſts* of bleſſedneſſe and glory that do attend it, who is able to expreſſe them? but we may not enlarge in ſuch diſcourſes on it. It is to be ſuppoſed, that our Regenerate perſon is abundantly convinced of its neceſſity, and that he hath felt its powers, and taſted its ſweetneſſes, and been attracted by its beauties, and is reſolved for its exerciſes here, and full enjoyments hereafter, and needs only ſome directions for it. Accordingly theſe that follow may be improved in *generall*, and in *particular*

Pſ. 50. ult. &c. *Joh.* 14. 21. *Rev.* 2. *Pſ.* 110. 3. *Cant.* 1. 4.

1 Get the *Habit* of Grace and Sanctification (infuſed in regeneration,) the new creature to be *fed*, *nouriſhed*, and *preſerved*: by the *uſe*, and *bleſſing* of God on the uſe of the meanes of grace, by removing out of the heart whatſoever might afflict or hinder it, weaken it or diſturb it, much more what hath immediate tendency to murther it and deſtroy it; and that is Sin, the World, and Sathan. Adde *faith*, and earneſt *prayer* to the God of all grace for the renewed *influences* of the ſpirit of grace, the *accompliſhment* of the promiſes

1 Pet. 2. 2. *Pſ.* 42. & 84. & 63. *1 Pet.* 2. *Math.* 13. *Rev.* 12. *Pſ.* 119.

in

Isa. 35. Ezek. 36. 26. in the covenant of Grace, and a liberall *communication* from Christ Jesus the fulnes and treasury of grace.

Joh. 1.18. 2. Be well acquainted with the *compass* of the activity of Grace: what is expected Eph. 5.17. from you in your capacity, both in heart and life, towards God, and man, and your Tit. 2.12. own souls, the severall waies of duty, and the exercises of grace, in every relation, Ps. 119 condition, calling, time, and place, &c. especially, set the law and word of God, as the rule of life and of the new creature before you, that it may direct you; seeking earnestly withall to God for his Holy spirit to Ps. 43.3. Rom. 8.14. guide you, and lead you according to his word into waies of holyness and obedience which are well pleasing to him, and in his sight.

3. When you have found out the will Math. 6.10 of God, and the way of duty, and the Exod. 20. work of grace, *resigne* your selves both 2 Cor. 5. soule and body, and all that you are and 14. have, to God, and to his pleasure: consider- 2 Cor. 7.1. ring his *authority* over you, his *love* to you, and his *promises* before you, for acceptance, reward, and help: and as soules *devoted* to his pleasure, *inflamed* with his love, and *overpowred* by his spirit, *apply* your selves to the *exercise* of graces, and the *performance*

mance of duties, without delaies, demurres, reluctancie, exceptions, reaſonings, moſt *freely* and *readily*, moſt *ſincerely* and *faithfully*, moſt *fully* and *unreſervedly*, moſt *exactly* and *accurately*, moſt *diligently* and *induſtriouſly*, moſt *reſolvedly* and *conſtantly*. Pſal. 119. Pſ. 110.3. Gen. 17.1. Pſ. 119.6. Epp. 5.15. 2 Pet. 1.5. 1 Cor. 15.

4. In every undertaking, remember the *end* Gods glory, the *rule* Gods word, the *principle* Gods Spirit, the *encouragement*, Gods promiſe, the *manner*, as unto God well pleaſing; and in a word, the *all in all* Chriſt Jeſus, to direct and ſtrengthen you, and to render perfect and acceptable to God, both your perſon and performance in his own mediation and interceſſion, without him you can do nothing. 1 Cor. 10. 31. Gal. 6.16. Gal. 5.15. 2 Cor. 7.1. Rom. 12.2. Col. 1.10. Col. 1.28. Joh. 15.5.

5. In the exerciſe of Grace, theſe following are *Eſpecially* to be intended, though none neglected, As 1. The *vitall* and *fundamentall* graces towards God and Chriſt, as knowledg, faith, love, repentance, obedience, &c. Act and exerciſe your *knowledg*, in holy and honourable, right and reverentiall, filial and fiduciall *thoughts* of God; your *faith* on the truth of his *being*, the greatneſſe of his *power*, the fulneſſe of his *bleſſedneſſe*, the treaſures of his *mercies*, the infiniteneſſe of his *wiſdome*, but eſpeci- Pro. 17.3. Mal. 3.16. Pſ. 1.2.3. Rom. 4.20. 1 Pe. 1.24.

ally

alty his *Grace* in Christ, with the freeneſſe,
Job. 14. 1. fulneſſe, firmeneſſe of his *promiſes*, the ex-
Pſ. 23. tent, power, and tenderneſſe of his provi-
dence, and ſo towards Christ. Your Acts
Gal. 2. 20. *knowledg* and *Faith* in *thoughts* on him,
choice of him, *reſignations* to him, *dependance*
Pſ. 84. upon him. Act your *love*, *deſiring* his pre-
Pſ. 37. ſence, his bleſſings, his honour and glory;
Pſ. 40. 8. *devoting* your ſoules to him, and *delighting*
Pſ. 73. in him and in his ſervice, *&c.* Act your
Pſ. 77. *repentance*, in *Griefe* for ſin (yea even of
Pſ. 19. infirmitie, and imperfection, and that in
Pſ. 31. your very graces.) *Abhorrency* of evill,
Luk. 15. *Humiliations* in the ſence of vileneſſe and
Pſal. 119. ſinfulneſſe, renewed and that howerly *Con-*
Lords Pray. *verſions* to him. Act your *obedience* in fre-
1 Sam. 15. quent *ſubjections* unto his will revealed in
Luk. 22. his word or works. 2. Have a ſpeciall
Prov. 4. 23. heed to the *Government* of the ſeverall
powers and faculties of your ſoules, their
Heb. 9. 12. *Diſpoſitions* and their *operations*; that all
may be regular. 1. In the ſight of God,
Rom. 7. the *ſearcher* of the heart. 2. According
to the rule of the *Word*, which commands
not only the outward, but the *inward* man.
3. Within is the principle *ſeat* of all ſancti-
fying grace, and from thence gives it forth
its commands and influences throughout
the whole man. *It is an excellent ſubject,*

and

and but little insisted on the government of the understanding, conscience, will, memory, affections &c. their proper actings in a way of grace and duty. For your help in this, See Ball *of Godlinesse, something also there is to this purpose, in* Fenner *on Conscience and the Affections, and as I take it, in* Reyners *Rules,* think well upon it. 4. What if we adde to this the goverment of the *senses,* and to them of the *whole man,* and all the *members.* Rom. 6.19.

4. Look to the acting of those graces, which are *next* to the vitall and fundamentall Graces; or, if you will, the *branches* of them, and *attendants* upon them, that so you may abound. 1. In every Grace; 2. In the various actings of the same Grace. 3. In the connexion of graces, and 4ly, Their actings in severall cases. as *Humility, Meeknesse, Patience, Heavenlinesse, Charity, Selfe-deniall, Hope,* &c. *Give* all and every grace its *place* and *order,* its *time* and *season,* its *life* and *power,* it's *measure* and *manner*: this makes a *beauty* spirituall and glorious in the *Countenance* of the Christian, whether in the frame within, or in the forme of the life and conversation without; That within to the eye of God, that without to the eye of God, Angels, and men. Col. 1.10. Col. 2.6. Cant. 2,14. Cant. 4.7.

5. Next

Eph.9. Rom.13. 1Pet.2.12. Titus 2.10.

5. Next to this, have a speciall respect to the proper Actings of the Graces in your *relations*, publique or private; these are your *duties*, these will be your *ornaments*, will set forth the Gospell, and returne unto you a gracious entertainment (through Christ) with God, as well as man.

1Pet.2.12. 1Pro.3 See Loves table of buying and trading.

6. Act your graces in *Common converses*, those particularly between man and man in dealing and trading, buying and selling, and all transactions: few consider the extent of the second table, with the obligation that it laies upon them, and how straitly its bound on by Christ and his Apostles in the new Testament, as by *Moses* and the Prophets in the old.

Mat.6.6. Rom.13.

7. Look to your selves and the actings of grace even in your *lesser matters*, as your eating, drinking, sleeping, &c. *apparell*, *recreation*, &c. learn not only, in these to do *nothing sinfull*, but also to Act your *Graces*, and to *Glorify* your God, and to *approve* your selfe a Christian.

1Cor.10. 31.

6. *Dir.* Labor not only to preserve grace, and exercise it, but to *grow in Grace* and to *Abound in it*, both for the *habit* of grace, and for the *exercise* of grace, by this you will more abundantly *glorify* God, *enrich* your evidences, *encrease* your comfort, and *gree-*

ten

ten your reward: For this you have *promises* in the Gospell, *advantages* in the ordinances, and *helps* from Christ; there's a *fulnesse* with him, you have *interest* in him, you may *apply* your selves to him, and there need no question, but you shall *receive* abundantly from him: only you must enlarge your *desires*, and heighten your *faith*, and use the *means*: *cherishing* the spirit, *weeding* out corruptions, and *exercising* your graces. Be much in *prayer*, put in suit the *promises*, beg for *influences*; take heed of *pride*, and be humble, take heed of *worldly-mindednesse*, and be heavenly, be not *carelesse* in duties, but fervent in spirit, serving the Lord: *Converse* much with the *Scripture*, *warme*, and enlarge your hearts with the sence of the *love* of God and Christ, *look* often towards the promised *reward*, *keep* in your eye the *examples* of the best Christians, but *especially* Christ Jesus, as your great example; *rest* not in *measures*, intend towards *perfection* and the state of the resurrection from the dead: *Neglect* the improvement of no grace, but especially lay out in *vitall* graces; and for others, be most carefull for the most *needfull*, in your capacity and condition; the like where you are most *weak*:

1 Cor. 15. 1 Pet. 3. Pro. 15. 2 Pet. 1. Isa. 35. 1 Pet. 2. 2. Pro. 2. 18. Mat. 25. Phil. 3. 20. Rom. 12. 2 Cor. 5. Rom. 5. 5. Heb. 11. Heb. 12. 1. 2. Phil. 3. 10. Jude 20. 21.

Be

Rev. 3.2. Be *nothing* in your ſelves be *all* in Chriſt
Phil. 4.13. This is the way to encreaſe it in the habit;
only further know, that as grace abounds
Eph. 1.21. 22. in the heart, ſo it need to do in the *life*.
1. In the *frequent* actings of the ſame gra-
Eph. 4.7. ces, as they are required. 2. In the *di-*
verſe actings of ſeverall graces, as the caſe
Col. 1.10. may command it, And 3. in the *lively* and
vigorous actings of all. You have a *re-*
1 Cor. 15. *ward* enough to encourage all, you have
waies enough to put forth all, you ſhall
Heb. 13. have grace of *influence* to furniſh all: you
20, 21. have *ingagements* enough from the love of
2 Theſ. 1. God, the grace of Chriſt, the gift of the
11, 12. ſpirit, the promiſes of the Goſpell, the pri-
veledges of Grace, the hopes of glory to
provoke to all. Such things *conſidered*,
and ſuch meanes *uſed*, will alſo ſerve to
keep up your hearts in a *lively* frame of
ſpirit, and readineſſe for duty and ſervice,
this will *quicken* you when dull, *enlarge*
when ſtraitned, and ſet all the *wheeles* of
your ſoules on going.

Laſtly, Look to your *ſtanding and perſe-*
1 Theſ. 3.8. *verance*: *Apoſtacies* are dangerous; ſome
Pro. 2.ep. are deſperate, the leaſt is too bad though
Heb. 6. you looſe not your crown, yet looſe not
Rev. 2. your comfort, your communion with God,
Heb. 10. your evidences, your earneſts, no nor your
Pſ. 51. graces

graces themſelves, thougſt in the leaſt degrees: you may looſe your Jewels, though not your crown; and the ſparks of diamonds, the filings of gold, and the minute degrees of grace are too precious to be loſt. Therefore *neglect* not the meanes, *take heed* of *omiſſions*, *watch* againſt your temptation, *ſit* not looſe from *Chriſt*, *abate* not in your *exerciſe*: here withall *remember*, *that you ſtand not by your own ſtrength*, but by the love of the father, the blood of the ſonne, the power of the ſpirit, and the performance of the promiſe. Pſ. 51.29. Rev.3.1. Rom.11. 1Pet.1.2. 3.4.5.

For this reflect on *Sermons of regeneration*, John 3. at *Petrocks*; *Walking in the light* at Mary-Moores on *Joh.*12.35. and on *Phil.*3 2.laſt v. *and* Noahs *walking with God* on *Gen.* 6 at *Mary Arches*, &c. you may find much more in *Ball*, *of Godlineſs*: *Love*, *of grace*; Burges *his Spirituall refinings*: Burroughs *gracious ſpirit*: Burroughs *Converſation becoming the* Goſpell, and *his Heavenly Converſation*. Bolton's *Walking with God*. T. Taylor *circumſpect walking*, *and* Biſhop Taylors *Holy living*. Gouge *Of Relative duties*, *whole duty of man*. Ambroſe *Media*. Goodwins *growth in grace*, &c. *Cripplegate* Exerciſe, *Reyner*, *Henner*. Reynolds *life of God*.

SECT. IV.

Of the Christians daily walk.

Heb.3. EVery *day* hath its duty in Common and *ordinary*, and some daies in *extraordinary* actings of grace, and performance of duty; to the *Glorifying* of God, and to the *working* out of our salvation: for this take and practise these directions following: *the word be your rule, the Spirit be your guide, and Christ Jesus be your strength.*

Psal.5.3. 1. In the *Morning*, when you awake, lift up your heart to God; be *thankfull* for the mercies of the night, desire the guidance, grace, mercy, and providence for the day; *send* up some Holy Ejaculations: *Consider* what may be most likely the duty and temptation of the day, *set* your spirituall watch, *ingage* your hearts with God, and *warme* it with the thoughts of his love, and the hopes of his kingdome.

Psal.1.2. 2. *Season* your hearts with some portion of his *word*, read first what may next come to your hands, proceed then in your ordinary course for your morning reading of the Scriptures: *work* what you have read,

read, upon your heart, by ſerious meditation, and then *addreſs* your ſelfe to God, as you have place and opportunity in ſolemne *prayer*: from thence in fit ſeaſon (ere the occaſions of the world fall in) diſcharge the duties in your *family*, Pſ.5.3.

3. *Apply* your ſelfe with diligence to the duty of your *Calling*, in the *fear* of God, with a good *Conſcience*, *depending* on his preſence, favour, and bleſſing. Rom.12.11. Eph.6.7.

4. *Keep* upon your hearts, the ſence of the *eye* of God, that ſees all, the *ear* of God that heares all, and the *hand* of God that records all, eſpecially the *word* of God that is to rule all, and his *providence* to bleſſe all: do *nothing* that may diſpleaſe him, do *every thing* according to his will, and to his glory. Gen.17.1.

5. *In* temporall employments and ſecular occaſions act *ſpirituall graces*, mind eternity, your ſpirituall concernments, ſend frequent, holy *ejaculations* towards Heaven, and ſo maintaine Communion with God throughout the day, and in the midſt of your employments. Phil.3.20.

6. *Watch* againſt the *temptations* of the day, the occaſions to ſin, and the firſt motions and ſtirrings of corruptions, and thoſe either rooted in thy diſpoſition, or occaſioned 1Pet.5.8. 1Pet.2.11.

occasioned in thy calling: *Take heed of sinning.*

1 Pet. 5.8. & 2. 11.

7. Take not only care of sinning, but be found (as occasion is offered) in all *well-doing.* Adorne the Gospell, and approve thy self a Christian by acts of *Righteousness, Justice,* and *Equity* in all thy dealings, and withall of *mercy* and *charity,* as it lies before thee.

Is. 1.16. Tit. 2. 12. Mica. 6.8.

8. Take care of thy *words*; let none be profane, sinfull, frothy, uncharitable, but true, and seasoned with grace, administring grace to the hearers: use not too many words in buying and selling; *hear* few stories that little concern you, and *tell* less. *Think* before you speak; *remember* there is an account to be made of words, *by these also thou shalt be justified, and by them thou mayest be condemned.*

Math. 12. 36.37. 1 Pet. 3.10. Math. 12. 37.

9. In all *refreshments* of food, or recreation, be *sober, serious,* and *spirituall.*

1 Cor. 10. 31. Tit. 2. 12.

10. Upon *rovings* and *wandrings* call *in* thine heart, and let not thy thoughts be too far dispersed, or too long disingaged from communion with God, soul-concernments, and matters of Eternity.

Eccles. Prov.

11. Take heed of *passions,* rash anger, sudden surprisals or provocations, that may be offered. Do no wrong: take notice

Eph. 4. 26.

of

of little, forgive much, forbear retaliation in words or actions: in great affronts be not too much disturbed, and commit events and returns to *God*.

12. *Fill* up Relations with *relative duties*, whether as superior, or inferior, or equall: be obedient to the commands of Superiours according to the will of *God*; be respectfull, kind, and friendly to equals; be moderate, tender, and gentle to inferiors. Do evill to none, but good to all. Eph. 6. 1. Eph. 5. 22.

13. Beware of your *company*: have no more to do with *wicked* persons, then of necessity you must: let their presence be your burthen, and their profaneneſſe your abhorrency: let them know that you do not like them. Let the *good* be welcome, entertaine them as Christians; receive from them or give to them what may be spirituall. Eph. 5. 7. 11. Ps. 15.

Let your *time* be pretious, and little or none be wasted; fill up all with necessary duties that belong unto it, or find out something good and commendable to improve it. On moments of time depends eternity: let not spirituall and temporall duties interfer, but let each have their proper seasons; run not from thy particular calling to exercises of the generall, when unseasonable; neglect not the generall for the Eph. 5. 16.

particular, when thou haſt thy freedome.

15. Let not the *world*, or the things of the world be too earneſtly deſired, eagerly
1 *Joh.* 2. 15 perſued, affectionately imbraced: be thank-
Phil. 4. 11. full for, and content with neceſſaries; what's more, let it be improved in the chearfull ſervice of God, in works of piety and charity. Keep thine heart at a diſtance, and looſe from all, and be contented to part
Heb. 10. 34. with all, when called to it; knowing that Heaven is thine inheritance, and God himſelf thy portion.

26. *Obſerve* the waies aud methods of God's *providence* towards thee from day to day: conſider the graces to be exerciſed on ſuch occaſions: Live the life of *dependance* on God's providence, and *ſubjection* to his will: be thankfull for his mercies, and endure his chaſtiſements. Let extraordinary diſpenſations have extraordinary obſervations.

17. *Remember* to *walk* with God *hum-*
Mica 6. 8. *bly*, *cheerfully*, *obediently*, *and believingly*.
Tit. 2. 12. Carry your ſelves to men *reſpectfully*, *righteouſly*, *friendly*: demean your ſelves *ſoberly*, *gravely*, *prudently*: bear all injuries *patiently*, receive all Kindneſſes *thankfully*, do all Courteſies *readily*.

18. *Suffer* no *guilt* contracted to lie long

long upon you, but be often examining your ſelves, on ſence of ſin renew your repentance, and faith on the bloud of Chriſt, and returne to Duty. *Pſ.* 19: *Pſ.* 32. *beg.*

19. *Doe* ſomething every day towards the *laſt*, in mortifying corruption, ſtrengthning graces, increaſing knowledge, furthering your aſſurances, drawing nearer to Heaven in thoughts on it, deſires after it, preparations for it. *Tit.* 2. 13.

20. In the *evening* of the day, *reflect* on what hath paſt, caſt up accounts, be *humble* for defects, *repent* of tranſgreſſions, be *thankfull* for mercies, *renew* your acquaintance with God as you have opportunity in ſolemne duties of praier, meditation, and reading the Scriptures, or ſome good Books: performe theſe duties, as alſo your family duties, in good ſeaſon. When all is done, remember *Mortality* and *Eternity*. Act repentance and faith, and commit your ſoules, and bodies, and family to God, and to his keeping. *Pſ.* 4. 4. *Pſ.* 3. 5. *Pſ.* 4. *ult.* *ſee Pſ.* 1 & 42. & 16.

SECT. V.

Of Communion with God.

THE Convert may now advance to a more *especiall communion with God*; and that not only as his duty, but his priviledge, See 1 *John* 1. 3. &c. *Rev.* 3. 20. *Job* 22.21.

Rom. 5. 1. R For such as have interest in God, accesse to God, acceptance with God, are beloved of him, may delight in him, and derive from him. This *Communion* partly presuppoſeth, and partly requireth what we have in theſe following particulars, and it may be in ſome other.

*Heb.*10.19, 20. 1. It preſuppoſeth *reconciliation* with God through the mediation of Chriſt, apprehended by faith, anſwered in repentance, purſued in obedience, and maintained in walking before him.

Eph. 2.18. 2. It immediately followes *union* with Chriſt, relation to God, and inhabitation of the Spirit.

Pſ. 15. 3. It ſuppoſes the *qualification* of the perſon in conformity to God, and aſſimilations to him.

*Joh.*14.21. 4. It is maintained, *on Gods part*, by

teach-

teachings of the Spirit, *influences* of grace, *teſtimonies* of Love, and *earneſts* of his glory. On *the Chriſtians part*, by what here followeth. Rev. 3.20. Cant. 5. 1. Pſ. 25.14.

1. *Addreſſes* to God in holy duties, ſolemn or occaſionall, through Chriſt, and by the Spirit. Pſ. 73.28. Pſ. 100.

2. *Apprehenſions* of God, his glory, his grace, love, and goodneſſe revealed in his word through Chriſt, and applied by the Spirit. Joh. 17. 3.

3. *Adorations* of God, high thoughts of him, with humble worſhippings, praiſes, and acknowledgments. Pſ. 100. 4.

4. *Affections* to God in Chriſt, running out in love, deſire, delight, and joy. Pſ. 42. 1. Pſ. 63. 1.

5. *Affiance* in God through Chriſt in his grace, goodneſſe, truth, faithfulneſſe, power, and providence. Pſ. 36. 7. Cant. 8. 5.

6, *Activity* of grace in holy duties, proper, in times ſeaſonable, in manner ſpirituall, in meaſure fruitfull. Cant. 4. 16.

7. *Actuall intentions* of God and of his glory, and of being well pleaſing to him, in the frame of our hearts, in the courſe of our lives, and eſpecially in our holy duties. Pſ. 16. 8. Cant. 2. 7.

8. *Applications* of his love, upon the diſcoveries of it in his word; the ſhedding of it abroad in our hearts by his Spirit, the evidence Cant. 1. 2. &c. Rom. 5. 5, 6 &c.

vidence of it in his graces, and the experience of it in his mercies.

9. *Acquainting* him with our neceſſi-
Phil. 4. 6. ties, deſires, caſes, and conditions from
Cant. 2. 14. day to day: provided it be *humbly, heartily; believingly*, it may be *freely*, and with holy *familiarity*, as a friend with his friend, a child with his father, and the ſpouſe with her husband: and this whatever be our diſtreſſes, and dangers, troubles, and ſorrows, wrongs and injuries, wants and weakneſſes, temptations and infirmities.

10. *Attendance* to the methods of his providence, and the motions of his ſpirit;
Job. with the obſervation of his works, and the
Pſ. 8. opening of our hearts unto his word, hear-
Cant. 5. 4. ning to his whiſpers, ſenſible apprehenſions of his approaches to your ſoules, not ſuffering our ſelves to be unmindfull of him, eſtranged from him.

11. *Attributing* all our mercies, and re-
Eph. 3. *ult.* freſhments, ſpirituall and temporall, with the hopes of eternall, to his free grace and mercy in Jeſus Chriſt: giving him the glory of all that's done before us, or upon us.

12. *Acquieſcence* in him as our God in
Pſ. 116. 7. Chriſt, our God in Covenant, our All in All:
Pſ. 73. 25. reſting our ſelves in our relation to him, enjoyment of him: whatever elſe we want, and

and whatever our condition be, 'till we come to glory, to see him as he is, to be perfectly like unto him, and for ever with him. Read Mr. Strong *of Communion with God*, and Dr. Owen *of Communion with God*. Brinsly. Ps. 17. ult. Ps. 16. ult.

SECT. VI.

Of Assurance.

THat you may not want any needfull directions for the hightning of your Comfort, peace of conscience, and joy in the holy Ghost, excuse the brevity, and take these notes of *Assurance*.

1. It is the ordinary, as the desireable priviledge of holy persons, mortifying corruptions, exercising graces, walking daily before the Lord, and in communion with him, to have comfortable assurance of the love of God, interest in Christ, pardon of sins, state in grace, title to the promises, and their inheritance in the Kingdome. 1 Pet. 1. 8. Ps. 36. 7. Rom. 5. 5. 1 Pet. 1. 3, 4, 5, 6.

2. If it be otherwise with any, 'tis probable, there are some unmortified corruptions, neglected graces, disordered conversations, estrangements from God, or something *extraordinary* in the way of God's dispensation, Ps. 51. Cant. 5. 2. Is. 50. 10.

penſation, the prevalency of temptation, diſtemper in conſtitution, which are to be enquired after. However it be,

2 Pet. 1.5. 1. Practiſe the methods in the former Directions with care and diligence, in truth and in ſincerity.

Pſ. 51. Rom. 16. 16. Eph. 1.17, 18. 2. *Beg the ſpirit* of Adoption to enlighten our underſtandings, ſhine upon our graces, and make the application.

Rom. 16. 16. 1 John 3. 19, 20. Gal. 2. 20. 3. *Reflect* upon your ſelves, your ſtate, and your exerciſe, and comparing them with the word in the light of the ſpirit, your conſciences bearing witneſſe in the holy Ghoſt of ſincerity upon the tryall, accordingly paſſe the ſentence for your Aſſurance, and make the application, caſt off your doubts, give glory to grace, and make progreſſe to glory.

Hab. 2. Iſ. 50. 10. Cant. 5. 4. Where things are doubtfull upon *enquiry*, the beſt way is to put it out of doubt by *practice*, in the actings of the graces, and performance of the duties; waiting God's time, and keeping his way, and truſting in his mercy through Chriſt Jeſus, till he be pleaſed to anſwer your doubts, to rebuke your temptations, to give his ſpirit, and to cauſe the light of his countenance to ſhine upon you.

5. *Learne* moreover not to queſtion the goodneſſe

goodneſſe of the father, the merits of the ſon, the power of the ſpirit, the truth of the promiſes, the probability of your intereſt (if any way likely) much leſſe the hopes of arriving ſafe to glory, being found in the ſincere diſcharge of duty, leaving the wilderneſſe of the world and ſin in our affection and converſation, and leaning on our Beloved. 1 Joh. 5.13. 12. Cant. 8. 7.

6. Expect not conſiderable meaſures of comfort, but in proportions of Duty, and ſome progreſſe made in practicall Chriſtianity. Pſ. 84. 7.

7. There are ſpeciall ſeaſons for ſpeciall Aſſurances: as entrance upon, or diſcharge of ſome great undertakings in the life of Religion, or ſome great tryall and exerciſe (ſuppoſe) of ſuffering: and the beſt is alwaies reſerved for the needfull and proper ſeaſon. 2 Cor. 1. beg. 1 Pet. 1.5, 6, 7, 8.

8. Having gotten it, keep it, and that with humility, thankfulneſſe, and diligence, with progreſſe in the way wherein you got it. Take heed of abuſing it by ſecurity, wantoneſſe, or worldlineſſe. Jude 20, 21. Cant. 5.2.

9. *Look* and long for heaven, there all is perfected. *Moſt Sermons have ſomewhat towards this in their Uſes of Examination and Conſolation: and ſome more eſpecially on this* Rev. 22.20.

ſubject,

ſubject; ſearch out your Notes and ſtudy them. *Beſides theſe there are diverſe Treatiſes:* as Baxter's *Directions.* Bolton's *Inſtructions.* Sibbes his *Soules Conflict.* Symonds *deſerted Soules caſe and cure.* Roberts *Evidences.* Ambroſe *middle things.* Ford *of Adoption.* *Cripplegate Exerciſe.*

SECT, VII.

The Life of Faith.

1. IN the *life of Faith* are conſiderable 1. the *purpoſes*: 2. the *object*: and 3. the *actings* of Faith.

1. The *purpoſes* of it are uſually for juſtification, mortification, ſanctification, conſolation, and ſalvation.

2. The *Objects* are God's love, truth, power &c. Chriſt's perſon, relations, offices, life, death, reſurrection, and aſcenſion &c.

3. The *Acts* of faith are, apprehenſion of the object, aſſent to the truth, conſent to the gift, application of the whole, with affyance and *working* in love and obedience, as at firſt in cloſing with Chriſt.

Rom.4.20. 2. The life of faith is highly *acceptable* with God, *comfortable*, honourable, and neceſſary to the Chriſtian. 1. To

1. To live the *life of faith* for *justification*. 1. Renew thy *repentance* daily, for commissions of sin, and omissions of duty: in sorrow, confession, and supplication to God in Christ. 2. Let *Faith* first *apprehend* the grace of God; and look on Christ as thy *Second Adam*, *Head*, *Surety*, and *Sacrifice*, meditate his perfect obedience, and his death; therein, the pacification of wrath, the satisfaction of Justice, the removall of the curse, sin taken away in its guilt, everlasting righteousnesse brought in, and a Covenant of Grace established: see this pleaded in his intercession, and tendered in the Gospell, sealed in the Sacraments, and to be applied by faith. 2. *Apply* it. 3. *Assent* unto it. 4. *Rest* upon it. 5. Speak *peace* to thy conscience. 6. If the sence of it make thee *thankfull*, cheerfull, and fruitfull to God and Christ. 7. Reject the *temptations* of Sathan to unbeliefe, silence the accusations and condemnations of thy conscience, lay aside the slavish feares of the wrath of God, the terrors of death and judgment. And 8. Long for the publick and solemne declaration of all in the last day.

Gal. 2. 10. Phil. 3. 9. Act. 3. 19. Rom. 3. 25, 26. Rom. 5. 12. &c. Gal. 3. 13. Dan. 9. 24. Heb. 10. 16. Heb. 9. 24. 1 Joh. 2. 2. Luk: 22. Rom. 3. 25. Gal. 2. 20. Joh. 3. 33. Rom. 5. 1. Heb 10. 22 Psal. 103. 1, 2. 2 Cor. 5. 14. &c. Rom. 8. 34. &c. 1 Cor. 15. 55, 56.

2. Live the life of faith for *Mortification* of sin. 1. Set home upon thine heart the sinfulnesse

Acts 3. 19. Rom. 7. 13. 14.

sinfullneſſe of ſin, and the neceſſity of its
Rom. 7.13, 14. deſtruction. Be willing to it, and reſolved
for it. 2. Be *ſenſible* of thine own weak-
Rom. 7.24. neſſe and inability to performe it. 3. Act
Rom. 7.25. *faith* on Chriſt for it. 1. Let faith *behold*
Rom. 6. beg. Chriſt Jeſus upon the *Croſs*, procuring
and purchaſing thy *freedome*, from the do-
Rom. 7. Ezek. 36. 26. minion, power, and preſence of ſin, in Gods
time, and Gods way. 2. Let faith ſee the
promiſes of Mortifying and cleanſing grace
Rom. 6.9, 10. in the blood of Chriſt eſtabliſhed. 3. Let
faith *apply* them. 4. Let *Prayer* ſue out
Pſal. 51.7. Mortifying influences from the death of
Rom. 6.12. Chriſt. 5. Let faith ſet thee in the *way*,
Rom. 8.34. Gal. 5.25. 26. wherein thoſe virtues are to be experien-
ced, as before in the Section of *Mortification*.
6 Let faith *conſider*, the *guilt* removed, the
Heb. 12.14 2 Cor. 3.5. *dominion* broken, the *power* reſtrained, the *reſt*
not imputed where not allowed, ſtrength
againſt ſin vouchſafed, and in concluſion
the deſtruction of it.

Gal. 3.13, 14. 3. Let faith for *perfect ſanctification*.
1. Affect thine heart with the conſidera-
Eph. 2.5. tion of the neceſſity, excellency, and beauty
Rom. 6.4.5 of it. 2. With the ſence of thine own in
ſufficiency, for the acting, continuing, ever-
Eph. 4.7.8. Eph. 1.22. 23. eaſing of it. 3. Act *faith on Chriſt*. 1. Let
faith *look* upon Chriſt in his word preſcri-
bing in his life directions, in his death pro-
cuting,

curing, whatever might be needfull for it, in his reſurrection ariſing as your head, to quicken your ſoules to newneſſe of life; in Heaven poſſeſſing all gifts and graces, and having the fulneſſe of the ſpirit, with power to diſpence it. 2. *Apply* it. 3. *Aſſent* unto it. 4. Make it your *choice*. 5. *Sue* it out by Prayer. 6. *Look* up to him by faith, for virtue. 7. In the expectation of his influences, apply your ſelves unto the exerciſing of your graces.

Gal. 3.13, 14. Eph. 2.5. Rom. 6.4,5 Eph. 4.7,8 Eph. 1.22. 23. 1 Cor. 1.30

4. Live the life of faith in *Temptations* 1. Let faith *look* upon Chriſt as having been tempted, though without ſin, and knowing how to compaſſionate. 2. Look on Chriſt in his *death*, taking away the foundation of your temptations, and breaking the ſerpents head, purchaſing your redemption from his dominion, though not diſturbance, eſtabliſhing the promiſes for your relieſe: In Heaven look on him, as interceding for you, and exalted in power to help you. 2. *Apply* it. 3. *Aſſent* to it. 4. *Reſt* upon it. 5. *Sue* out the virtues of Chriſt by Prayer. 6. In his ſtrength *reſiſt* your temptation, in the way of his direction, and putting on the ſpirituall armour, uſing it in its place and ſeaſon. 7. So doing, *doubt* nothing of your acceptance, aſſiſtance, deliverance,

Heb. 2.18. Heb. 2.14. Gen. 3.15. Phil. 2.9. 2 Cor. 12.8 Eph. 6.12, 13, &c.

Rom. 16. 20. deliverance, reward, and triumphs.

5. For *Worldly troubles* do the like.

John 16. 33. 1 Joh. 5. 4. Gal. 1. 4. Eph. 1. 19, 20, 21, 22. Hoſ. 6. beg. 1 Cor. 15. 55. Heb. 2. 14. Iſ. 26. 19. Zach. 1. 12. Phil. 2. 9. Iſ. 54. 5. 1 Pet. 1. 5. Pſ 73. 23. Pſ 18. ult. Gal. 6. 14

1. Let faith ſee Chriſt in his *death* removing the evill, which is the ſting of trouble, as the guilt of ſinne, the curſe of the law, and the wrath of God; procuring the graces and comforts in the promiſes, providence and ſpirit of God: in his reſurrection and aſcenſion, look upon him above all trouble, as your head, aſſuring you of conformity to him in his exaltation hereafter, as you have with him in his humiliation here: To this add the comforts from the ſame, in Chriſt, againſt *death* and the terrors of it—*mutatis mutandis*: the like for the *Church* of God in her diſtreſſes. Follow it to his *interceſſion*, and his *government* of the world by his power and providence, having a *care* of his ſpouſe in all troubles, intending only *probation*, &c. at moſt *correction*, not at all deſtruction. 2. Let faith *Apply* this and the like. 3. *Aſſent*. 4. *Rely*. 5. Performe the duties of ſuch conditions. 6. *Confidently* from Chriſt expect acceptance, aſſiſtance, and deliverance.

6. Live the life of faith for *eternall life*.

Col. 3. 13. 1. *Look* on Chriſt in his ſtate of *Humiliation* as removing the hindrances, ſinne, law, curſe and wrath, death and Hell. 1. Purchaſing

chasing the title and all advantages, esta- *Heb.*9.15.
blishing the covenants and all the convey-
ances: in his exaltation advancing to-
wards it, entering into it, and taking posse- *Joh.* 14.1.
ssion of it, not only for himselfe but for all *Heb.* 6.18.
believers, as their forerunner; keeping it *Col.*3.1.
for them, appointing their mansions, secu-
ring their title, and taking order for their *Gal.*4.4.
Adoption, qualification, preservation, com-
fort here, and at last their assumption, *Joh.*17.24
that according to his desire, Prayer, and *Rev.*22.
promise, they may be for ever with him, *&c.* 20.
2. Let faith *apply* it. 3. *Assent* unto it. *Heb.*11.1.
4. *Rely* upon it, And 5. *Carry* out to *Heb.*10.34
duty and waies of Holinesse. And 6. *Resol-* 1 *Pet.*1.3,
vedly passe through your trials, difficul- 4,5,6,7,8
ties, dangers, and deaths, according to the
will of God: Committing your soules
unto him, nothing doubting, but in the
end, you shall receive the end of the faith,
the salvation of your soules. 7. Live 2 *Cor.*4.*ult.*
much upon it and the fore-thoughts of it, 2 *Cor.*5.1.
it is *Glorious*, it is *yours*, it is *certaine*, it is *&c.*
safe, it will be *Eternall*. Christ hath pro-
cured it, Christ doth possesse it, the pro- 2 *Cor.* 5.5.
mises assure it, the sacrament seale it, the *Eph.* 1.14.
spirit is the earnest, your graces are the *Phil.*1.23.
evidences for it, and all your dangers and
deaths do but prepare you for it, or enter
you into it.

7. Live the life of faith on Christ Je-
Heb. 12.2. sus *for faith* it selfe: take his *directions*, fol-
2 Thes. 1. 14. low his *example*, bottom on his his *under-taking*; depend upon his *fulnesse*, yeild to his *methods*, and expect his *influences*. This life of faith is *necessary*, *comfortable*, *sure*, *practicable*, *influentiall*, *honourable*. Study it, use it; and for further directions, I commend you, besides your *own meditations* and *sermon notes* on *Gal.* 2.20. or other Scriptures, to the reading of these Books. Balls *Life of faith*. Lawrence *life of faith*. Culverwell *Life of faith*. Ward *life of faith*. *Ambrose* his *Middle things* about *the life of*
Psal. 9.10. *faith*. More particularly acquaint your selves with the *Attributes* of God, the *offices* of Christ, the *relations* wherein he standeth,
1 Cor. 2.3. his severall *states* of *Humiliation* and *exaltation*, with the *intentions* of all and their *improvements*: for this, I referre you to *Sermons*, *on* Gods *Attributes and providence*, and to good Books, as Preston *Of Gods Attributes*, and particularly his *All-sufficiency*. Stocke, *Of Gods Attributes*. Wilkins *on Providence*. Gearing *of Providence*. Obad. Sedgwick *on* Psal. 23. *and Providence*. Dike *on Gods Name*, &c. and for that of Christ to *T. Goodwins* Works. Especially *Christ exalted as the object of Faith*. Study

it

it throughly with the peece of *Christs heart in heaven*, &c. Ambroſe *his looking unto Jeſus*. Robinſons *Similitudes*, your Sermon Notes on Chriſt,&c. the Lectures, on the four Evangeliſts in harmony on Chriſt. Study likewiſe in order to this life of faith the *Covenant of Grace*, the nature of it,the contents of it, the foundation of it in the blood of Chriſt,the confirmation by the oath of God, and by ſacraments; the ſeverall diſpenſations of it, gradually revealing Chriſt and Grace. Firſt to *Adam* Gen.3.15. then to *Noah* Gen. 6. then to *Abraham* ſeverall times, *Gen.* 12. and 15. and 17. &c. then to the *Patriarches*, to *Moſes*, Exod. 3. to *Iſrael* on the mount *Exod.*20.and 24.to *David*,2 *Sam.*23.5.and in many of the Pſalmes, *Pſ* 89.&c. *Pſal.* 2. *Pſ.*110. &c. after that enlarged in choice promiſes in the *Prophets*. For Iſrael in captivity,*Jer.*31. *Jer.*32.*Ezek.*11. and *Eze.* 36,&c. So in *Zach.* 9. &c. and at laſt the New Teſtament by *Chriſt*, *Heb.*8. *Heb.*10. read your Sermon Notes upon this ſubject and thoſe Scriptures , many of them at *M. Arches* and other books, as Ball *of the Covenant of Grace*, Bulkly . Rutherford, *Morning exerciſe*, Giles: Roberts, Cotton, and others. Leigh,*promiſes*.

2 *Sam.*23. 5.

Heb. 9.15, 16,17.

*Heb.*11.

SECT. VIII:

Of Temptations:

THe beſt of Gods Saints and Servants may be ſubject to *Temptations*, and thoſe of all ſorts, not only to doubtings ſinnings, and ſuch ſometimes the moſt abominable and diabolicall. For *Sathan* is their enemy; becauſe they belong to God, are gotten out from his Kingdome, and are irreconcileable enemies to his intereſt; Sathan is an *Old, Malicious, Subtle, Powerfull, Cruell,* and *deadly* enemy to them, their graces, their comforts, and their perſons: and *God ſuffers* it ſo to be, for his own *glory*, and his peoples *good*; in the exerciſe and evidence of their graces, in the ſupports of their ſoules, and experience of his favour; for their conformity to Chriſt, and in order to the reward, when they overcome. *Their comfort in*, that their Temptations without their conſent are not their ſinnes, Chriſt himſelfe hath been tempted; God and Chriſt compaſſionate them, God is with them to help them; their temptations are limited; Sathans head-

Gen. 3.15.

Luke 22. 30.31.

1 *Pet.*5.8.

Heb. 2.18. 2 *Cor.*12. 5. *Rev.*2.10.

head-plot is broken; their ſoules ſhall be ſaved, and their conqueſts rewarded. *Their duty is* to be acquainted with the nature of temptations, to watch and pray againſt them, to reſiſt them, to put on and uſe their ſpirituall armour, to live upon Chriſt by Faith, and to look and long for their deliverance. *Remember* Math. 4. *and diſcourſes on Chriſts Temptation.* Biſhop Hall: Capell *of Temptations:* Downams *Warfare:* Gouge, Robinſon, *and* Gurnals *Spirituall armour:* Dr Owen *of Temptation*, *and* Bridges, Brooks, *&c.* Ball *of Faith*, &c.

Heb. 2.14.
2 Cor. 2.11
Eph. 6.12. &c.

SECT. IX.

Of Divine Deſertions.

GOds people may be ſometimes for a time and in part *deſerted*, as to *illuminations*, *influences*, and *comforts:* they may not ſee their way, may fall into ſin, looſe much grace, want comfort, be ſorely tempted, and feel ſenſible impreſſions of Gods fatherly diſpleaſure. This is ſometimes for the *puniſhment* of their ſins, and ſometimes for the *triall* of their graces; God hath alſo therein a *deſigne* for his

Pſal. 22.1.
Iſ. 63.17.
2 Sam. 11.
Pſ. 51.
Pſ. 88.6.
Pſ. 89.
Pſ. 77.
Cant. 5.
Cant. 3.

his own *glory* and their *good*; in preventing and mortifying of sin, provoking to duty, enriching their experience, and for the discovery of the freedome of his grace, the worth of his love, and the necessity of his presence, &c. *Their comfort is*, they are not alone, they are never totally nor finally rejected, God is still their God in covenant, and Christ is their head in union; and the Spirit their sanctifier, supporter, if not actually their comforter in Communion; Christ leaves sweetnesse behind him, and though absent yet drawes them towards him, in good time will be found of them, and in Heaven at last abide for ever with them. *Their duty is* to shake off security, to enquire into the causes, to hear Christs voice, to rellish his sweetnesses, to desire his favour, to follow after him in all good meanes, to speak well of him, to cleave to their Choice, to take Gods way, and to wait Gods time for their comfort and recovery; and when they find him to be more carefull to please him, and for ever to beware of wandring from God, parlying with Temptation, Spirituall pride, and security under Gospell enjoyment. *Read* Symonds *Deserted soules case and Cure*, Sibbes *Soules conflict*. Boltons *Instructions*: Ruther-

Psal. 22.1. *Jer.*31. *Heb.*8. *John*10.

*Cant.*5. *beginning.*

*Cant.*5. *throughout.*

*Cant.*6.

Rutherfords *Christs Dying*, &c. And for *Church-desertions* in the visible tokens of Gods presence: Read Sermons on *Luk.* 19. 42. *Rev.* 2 4 5. *Rev.* 3. 1, 6. *John* 12. 35 36. and *Cant.* 5. 2 &c. *The Epistles in the Revelation to the Churches of Asia*: Brinsleyes *Watch*, Burroughes *on* Hosea: Cripplegate *Exercise.* 26. and apply to them the foregoing comforts and counsels.

SECT. X.

Of Afflictions, and Trialls.

Afflictions and *Troubles*, are the lot of Gods chosen: for *correction* or *probation*, or *purification*, or *testimony*: or *it may be altogether*. Zach 13. 9. &c. 1 Pet. 4. 12. 17. 1 Pet. 1. 5 6. &c. They may be *manifold*, *great*, *lasting*, and sometimes *inward and outward* both together. *Their Comfort is*; They are from God, their God, their Father, in love though with displeasure: their good is intended together with Gods glory; in purging out sinne, trying and exercising their Grace, weaning them from the world, and conforming them to Christ: they have speciall promises; God orders them,

Joh. 16. 33
Heb. 12. 6.
Rev. 2. 10.
Psal. 42.
Psal. 102.
Heb. 12. 6,
Is. 26.
1 *Pet.* 4. 13.

Mal. 3.3. 2 *Cor.* 12.9. *Rom.* 5.5. 1 *Pet.* 5.6. *Lam.* 3.39. *Pſ.* 51. 1 *Sam.* 15. 1 *Pet.* 4.12. *Cant.* 8. *Matth.* 16. 24. *Heb.* 12.2. 1 *Pet.* 4. *ult.* 2 *Cor.* 4. *ult.* 2 *Cor.* 5. *be.* *Heb.* 10. 38 3 *Pet.* 1. 1. *&c.* *Prov.* 142.

them, proportions them to ſtrength, gives ſufficient grace, ſheds abroad his love, is preſent with them, will preſerve them, deliver them and bring them home to Glory, 1 *Cor.* 4. latter end, 1 *Pet.* 1. 5,6. *Rom.* 8. 17. *Phil.* 1. 29. 2 *Theſ.* 1. 8. &c. *Their duty is* (*if for ſin*) to enquire the cauſe, to humble themſelves, to juſtify God, to returne to him, to ſubmit to his will, and to ſeek his favour, to mind their duty, and to live by faith. And for *trials*, to expect them, prepare for them, and approve themſelves in them, giving glory to God by the exerciſe of grace, and ſubmiſſion to his will. And in *Teſtimonies to Truth*, to ſtrengthen their faith, to inflame their love, and to manifeſt their obedience, to deny themſelves, to take up the Croſſe, to look to Chriſt their example, comfort, and ſtrength, and to referre all to God, committing their ſoules to him in well doing, and to live by faith, *Heb.* 11. *Heb.* 12. 1. &c. Read *Caſes, Correction, inſtruction*: Burroughes *Moſes choice and ſelfe deniall and courage*. Hughes *dry rod*. Strongs *Submiſſion to Gods will*: *Hiſtories of the Church*.

In ſufferings ſee 1. *That you have a good cauſe, and ſuffer not as evill doers in Church or ſtate* ſee 1 Pet. 2. 20 1 Pet. 4. 15,

2. *A good call*, *Math.* 10. 3. *Exerciſe a good conſcience*, *Mark* 5. 43. *and* 4. *keep then a good courage*, *Math.* 10. 28.

SECT. XI.

Of Spirituall Retirements.

RETirements are ſometimes from *neceſſity*, through the providence of God, the rage of Sathan, and the malice of the World, *Rev.* 12. 6, 14. and ſometime from *choice*, for *privacy* in duty, and *freedome* from diſtraction: *Math.* 6. 5, 6. Improve ſuch for *meditation*, *prayers*, reading, and maintaining communion with God. Leave the world behind you, deſire God's preſence, and believe his promiſe. *Cant.* 2. 14. *Iſ.* 26. *ult.*

SECT. XII.

Of Meditation.

MEditation is *neceſſary*, *comfortable*, but *difficult*. Take theſe Directions for it.

1. Make conſcience of the duty, not only *occaſionally*, but *ſolemnly*, and *frequently*. *Pſ.* 1. *Pſ.* 119. 2. Take the fit and freeſt times for it. 3. Lay aſide

aside for that time worldly occasions and thoughts. 4. Set your self in God's presence. 5. Begin with Prayer to God for direction, presence, and blessing. 6. Pitch your thoughts on some suitable and seasonable heart-affecting subject: as the *excellency and use of the Scriptures*: *the Attributes of God*: *the state of Innocency*, *Sin*, *state of nature*, *covenant of grace*, *Christ his Offices*, *excellencis* &c. *death*, *satisfaction*, &c. *the love of God*, *the love of Christ*, *faith*, *and other particular graces* &c. Meditate often of *the sinfulness of sin*, *the vanity of the creature*, *the love of God*, *the excellency of Christ*, *death*, *the resurrection*, *judgment*, *heaven*, *and hell*. sometimes. When you would meditate on these, *understand* first the doctrine of them, and what is considerable in them: for that purpose read in some doctrinall book on such a subject: and after that, by *meditation*, *consider and work upon your hearts* to affect them: without this help you will be able to do little on most subjects. For *subjects*, and books on *those subjects*, Dr Wilkin's *Ecclesiastes*, may direct you for this use, as others for another.

7. Observe, if you can, a good *method*: for which see directions in books. If you cannot follow their methods, follow *Da-*

vids

vids in the *Pſalms*. Sometimes let it be prayerwiſe, ſometime by way of Soliloquie, or diſcourſe with your ſelves: or take ſome *good book*, and work what you read upon your heart, 'till you have diſcerned the truth, taſted the ſweetneſſe, and felt the power of it. *The brieſe Notes in theſe Sections are intended for your help on thoſe heads, and are left to your inlargements on purpoſe:* or take the *Scriptures*, and meditate on what you read. 8. Keep your hearts to the work, quicken them when dull. 9. Intend heart-work eſpecially in this exerciſe, the quickning of grace, ſtrengthning of faith, and ſtirring of affections. 10. Cloſe up with prayer, and as opportunity is afforded, *ſolemne*, and with reſpect to the ſubject of your meditation. *Read Bp Hall's directions for meditation, and Baxter in his Everlaſting Reſt; and Whites, and Ambroſe in his Middle things.* Pſ. 119. 5, Pſ. 42.

SECT. XIII.

Of Prayer:

2. I Need not ſet before you its *neceſſity* and *excellency*; the ſpirit of Adoption will teach you to cry *Abba Father*. *Gal.* 4: 6. *Rom.* 8. 15, 16.

1. Be

1 Thes. 5. 17. 1. Be *frequent* in prayer, often in *solemne*, and even constantly in *ejaculatory*, and *occasionall*.

2. Be *fervent* and spirituall. *Rom.* 8. 26. *Rom.* 15.30.

3. Be *humble* and lowly. *Gen.* 18.27. *Ezr.* 9. 6

4. *Believing*. 5. *Importunate*. *Luk.* 18.

More particularly. 1. Keep your hearts in a praying frame. 2. Mind the occasions and opportunities. 3. Prepare your selfe to it by meditation. 2 *Sam.* 7.27. 4. Take right apprehensions of God as *your father in heaven*, as a spirit, great and glorious, but your God and Father in Christ: take up suitable apprehensions to your occasion, as God shall direct. 5. Humble your soules in sence of sin to be confessed. 6. Affect your hearts with the mercies to be desired. 7. Wrestle with God with Arguments proper. 8. Content not your selfe with the bare performance, without affection of heart, and enjoyment of God. 9. Keep close to the duty, as near as you can, without distraction. 10. Affect not words, nor length. 11. Joyn praises with praiers. 12. Be not private spirited in prayer, but remember others, especially the Church of God. 13. Take delight in this duty. 14. rest not

Eph. 6.18. Ps. 5. 3. Math. 6.9. Jacob. Hos. 12. 3, 4. Math. 6.7. Eccl. 5. 2. Rom. 8.26. Phil. 4. 6. Math. 6. Eph. 6.19.

not in prayer, but in *Christ*, through whom present your person and prayers unto *God*, with faith. 15. Look after your prayers, and *God's* answers to them. Eph. 3. 12. *John* 14. 13. *Psal.* 5. 3.

Read Cobbet *of Prayer* Gee *of Prayer*. Ambrose *his Directions in his middle things*. T. Goodwins *return of prayer*. Ford *of Adoption*. *Cripplegate exercise*. 14. 17. 19.

SECT. XIV.

Of Sanctification of the Lords day.

1 BE setled in the doctrine of the *Morality* of the Sabbath. For this purpose read *Sermon Notes and books, especially* Cawdry *and* Palmer. Shepheard *and* Whites *appendix to his directions for reading the Scripture*. 4th Comm.

2. *Prepare* for it, desiring the day, composing your worldly affaires, and laying them aside in the evening before, set your heart in order towards a Sabbath, and desire *God's* presence and blessing for the day approaching. *Exod.* 20.

3. In the *morning* awake with *God*, proceed to private and family duties, be more large and solemne in them then at other times, spend intervals in meditation, holy con-

conference, reading, and prayer.

Vj. 2. 3. *Pſ.* 122. 1. *Pſ.* 100. 4. Haſten to *publique ordinances*, lay aſide prejudices, and take care to give God your hearts. See *Burroughes of Goſpell worſhip, and other treatiſes of that Nature.*

Lev. 26. 42 5. If you *want* publique opportunity, enquire into the cauſe: if ſin be in it, humble your ſoules, juſtify God, and accept of the puniſhment of your ſin, pray for pardon, act repentance with faith in the bloud of Chriſt: lament after the Lord. 1 *Sam.* 3. *Pſ.* 42. 84. 63.

Rev. 12. 14. 6. Make up your want in *private* worſhip

Pſ. 42. 1. *Begin* with prayer, confeſſion of ſin, and ſupplication for a bleſſing, with praiſe to God.

2. *Read* much of the Scripture, *Pſalmes, Old and New Teſtament.* Meditate upon it, draw your obſervations, and worke them on your hearts, obſerve Gods teachings, and impart them to any with you.

3. *Pour* out your hearts more largely in prayer.

4 Take ſome good *Sermon Notes*, or ſome choice *book*, and ſpend a Sermon time in it; and ſuppoſe you were hearing it in the publick congregation.

5. *Cloſe* up with prayer and praiſes, deſiring a bleſſing. In

In *intervals* of time take refreshments naturall with spirituall affections, thoughts, discourses.

Let the rest of the time be spent as in the morning, in meditation, reading, conference, and prayer. *Is.* 56. 6. *Is.* 58. 13.

In the *afternoon*, at the solemn time, do again as in the morning.

After that, as in the intervals, reflecting on what you read, observed, and were taught of God that day, renew your family and your closet duties, as in the morning, and be much in *Thanksgiving*. Let the day be improved for God, and with him. Keep out the world. Get some speciall acquaintance with God, with Christ, and Heaven. Do good to the soules and bodies of others, as you have opportunity, especially in your family. Blesse God much for Christ, and the worke of Redemption, and look and long for Heaven. See *Goodwin of sanctifying the Sabbath. Expos. or 4th Comm. Shepheard*, &c.

SECT. XV.

Of Faſting and Humiliation.

1. AS neceſſity requireth, and opportunity is offered, be often in the duty of ſelf-examination, ſoul-humiliation, with *faſting and prayer.*

2. Improve *publick daies* for that purpoſe.

3. Keep ſome private in your family, and in your Cloſet, becauſe of family and perſonall neceſſities. *Zach* 12. 12.

And for *direction* in it, (having conſidered your neceſſities, ſet a fit and free time apart, put your heart into a poſture, and ſought God's preſence,) ſet about the work.

Zach. 12. 12. 1. Let your *private* and *family duties*, of daily courſe look towards it.

Dan. 9. *Lam.* 3. 39. 2. Sit down and *examine* your hearts and lives, and find out your ſpeciall ſins and tranſgreſſions in every age, in every relation, place, &c.

Dan. 9. 2. Having found them out, ſet them *home* upon your hearts, in the conſideration of their nature, number, and aggravations.

4. Draw up againſt your ſelves the *ſentence*

tence of the law of God. G.l. 3. 10.

5. Put your ſelves into the preſence of God, and make large free and ingenuous *confeſſions* of ſins, both of nature and life. 1 Joh. 1. 9.

6. Get your hearts *humbled* under them in God's ſight, and deſire him to work you to it. Pſ. 51. 17.

7. *Acknowledge* your deſerts of death and damnation, and of your particular affliction. Dan. 9. 7, 11.

8. Worke your hearts to *hatred and abhorrency* of your ſin, and expreſſe it ſincerely. 2 Cor. 7. 11

9. Look upon *God in Chriſt* as gracious, and merciſull, willing to pardon ſin. Exod. 34. 6

10. *Plead* hard for pardon in the bloud of Chriſt. Dan. 9. 19.

11. *Preſent* Chriſt Jeſus as your ſacrifice, once offered upon the croſſe, ever preſented in Heaven; let faith apprehend it, apply it, and preſent it unto God. Levit. Rom. 3. 25.

12. Beg God's *cleanſing* and ſanctifying grace. Pſ. 51. 7.

13. *Renew* your covenant for better obedience in the bloud of Chriſt, with a ſincere heart, and deſire God's acceptance and grace. Pſ. 51. 13.

14. Pray for the *removall* of the judgment, with *ſubmiſſion* to Gods will: effectually Dan. 9. 16.

ally pray for the ſanctification of it, and for ſupport under it, with patience to bear it: pray then too for the bleſſings to be deſired, as it may be for your good and God's glory.

15. *Remember* then your family, relations, friends, thoſe that have deſired your prayers, the needy, ſad, tempted, and afflicted ſervants of Chriſt.

Pſ. 51. 18. Dan. 9. Ezek. 9. 16. *Enlarge* in your prayers for the whole *Church*, for the *Land*, *King*, *Magiſtrate*, *Miniſters*, and *People*. Confeſſe *Nationall* ſins, conſidering your ſhare in them, mourn for them, ſtrive with God for mercy, &c. wreſtling with God in Chriſt.

17. Towards the *cloſe*, confeſſe your failings in the preſent duty, beg acceptance through Chriſt, and conclude with bleſſings. If it may be, continue in this order, while ſtrength laſteth, but be *ſincere*, *fervent*, and *affectionate* in all. *Joha* 14. 13, 14.

18. Then *read* ſome portion of Scripture to the purpoſe, or as God ſhall direct, ſpend ſome conſiderable time in ſo doing, with reflection and meditation upon what you have read. Ezra.

19. Proceed again to Prayer, bewailing your defects in the duty of the day; looking over your confeſſions, and making them up

in

in renewed acknowledgments. The like in the other parts of the duty.

20. Abſtaine from *ornaments, accomodations,* and *refreſhments,* as long as you are able, to help you in Humiliation, or to expreſſe it, and to quicken you to prayer. Ex. 33. 4, 5, 6. Ioan 3. 6. Joel 2. 15, 16.

21. In the cloſe devote your ſelves to God, and give ſomething, as you are able, to the poor. Iſ. 58. 7, 10

22. Be often in ſuch duties, as occaſion requireth, and while God is afflicting you or his people, walke humbly, and lay aſide your ornaments, and abate your refreſhments, and be much in prayer. Dan. 10. 2, 3.

SECT. XVI.

Of Spirituall feaſting on Chriſt.

CHriſt Jeſus his body broken, and his bloud ſhed, affords ſpirituall nouriſhment, with *plenty*, *life*, and *ſweetneſſe* to the ſoule, that is intereſted in him, and lives upon him. There is a *Spiritnall* and a *Sacramentall* feeding on Chriſt. For the Spirituall, ſee *Joh* 6. 54. for the Sacramentall, ſee 1 *Cor.* 11. 23. Joh. 6. 51, to 63.

1. As often as you can, receive and improve the Sacrament. *There are many good*

ſermons and Books to direct: as, *Roberts, Dike, Bolton, Pemble, Bradſhaw*, &c.

2. When you cannot Sacramentally, ſee that *ſpiritually* you feed on this body and bloud of Chriſt. For *Directions* take theſe.

Rom. 3. 2, 3. 1. Conſider your *neceſſities*, ſins, wants, and weakneſſes, to ſharpen Hunger and Thirſt

Joh. 17. 3. for Chriſt. 2. Call forth at ſolemne times for that purpoſe your *knowledge* of Chriſt,

Zach. 12. 10. eſpecially in his death; 1 *Cor.* 2. 3. 3. Let Faith ſet a *dying* Chriſt before you in your

Iſ. 53. *tot.* *Pſ.* 22. *Math.* 27. thoughts and meditations, with your ſins, and God's wrath upon him.

4. Put in practice by *godly ſorrow* what is

Zach. 12. 10 ſet before you, *Zach.* 12. while you look on him whom you have pierced: let ſin then appear exceeding ſinfull, becauſe *beſmeared* with the bloud of Chriſt.

5. *Apprehend* and *apply* by faith the *love* of God, and the love of Chriſt in dying for

Gal. 2. 20. you. *Rom* 5. 6, *Gal.* 2. 2. and *John* 3. 16. and 1 *Joh.* 3. 16.

6. Look upon Chriſt in dying as your

Heb. 7. 22. *ſurety*, and as your *ſacrifice* in your name

Eph. 5. 2. and ſteed. *Rom.* 6:

7. Look on Chriſt in his death as *anſwe-*

Gal. 3. 13. *Rom.* 3, 25. *ring* the Law, ſatisfying juſtice, taking a-

Dan. 9. 24. way ſin, bringing in everlaſting righteouſneſſe, eſtabliſhing the covenant of Grace,

and

and making a purchaſe of grace and glory, giving a deadly ſtroke to ſin, and breaking the Serpent's head &c. *Heb.* 2. 14. *Heb.* 9. 15. *Eph.* 1. 14. *Rom.* 6. 6.

8. Draw by faith all manner of *virtues* from him, to mortify ſin, to quicken grace, to ſtrengthen faith, and refreſh your ſouls.

9. Be much in *thanſgiving* to God for his Son, and adore the Love. *Eph.* 1. 3, 4.

10. Improve all to *Argument* againſt corruption, temptation, and the world. See *Rom.* 6. 3. *Titus* 2. 14. 2 *Cor.* 15. 14. 2 *Cor.* 5. 14.

11. *Give* up your ſelves again in an everlaſting *Covenant* to be the Lords, to live to him, and if need be to dy for him. 1 *Cor.* 6. 20

12. *Depend* upon the ſatisfaction of Chriſt, and expect the vertues of his Death, till he come again in glory, and take you up with himſelfe, that you may be for ever with him. Long for his immediatee preſence, and haſten to it. See *Bp Taylor, latter end of his treatiſe on the Sacrament.* *Heb.* 9. *ult.* *Rev.* 22. 20

SECT. XVII.

Of reading the Scriptures.

1. SEttle *your faith* in the *Divinity*, *Authority*, and *Verity* of the *Scriptures*. And for that conſider 1. that God is: 2. 2 Pet. 1. 19

2 Tim. 3. 16. Joh. 1. 1. &c that God in his name, nature, and will cannot be known, without revelation of himselfe: 3. such is his goodnesse (not to say his justice) that he will not expect that we should know him, believe in him, worship and serve him, not having given the world a sufficient discovery of himselfe. 4. there Act. 4. 12. is no *other*, but this of the Scriptures, sufficient for that purpose. 5. This hath been Heb. 1. 1. 2 Tim. 3. 15, 16, 17. *delivered* from God, from time to time: and 6. is a *sufficient* discovery of God, and of his will. 1. The Scriptures affirm it. 2. Nothing *rationall* can be objected against it. 3. The *Contents* prove it, it carries *selfe-evidence* with it, and all divine *characters* necessary to it: 4. It hath been *sealed* from Heb. 2. 4. heaven by a continued *series* of *Providence*; by *miracles*, by the *powers* of the Holy Heb. 4. 12. Ghost upon the first writers and publishers, by spirituall and divine *operations* on Hearers, some to *Conversion* and Consolation, on others to *Conviction* and Confusion. 5. Heb. 9. 15. It hath been *confirmed* and *sealed* by the *blood* of Christ and many thousand Martyrs. 6. It is wonderfully *preserved* in the 1 Tim. 3. 15 world; and *handed* in the Church from one generation to another, and is still the same, notwithstanding all attempts to deface it. 1 Joh. 5. 10 7. Every true Believer hath the *witnesse* to

it

it within himſelfe, lives upon it, and would dye many a death rather then deny it, looſe it, or the comforts of it. *Rev.* 12.11

2. Be *converſant* with it, and much in reading it, hearing it, and meditating upon it. *Ioh.*5.45. *Pſ.*1. & 19. & 119 2 *Pet.* 1.19. 2 *Tim.*3.15. *Rev.*1.4. &c: with faith, love, humility, diligence, obedience, conſtancy. *Pſal.*1.1,2.

3. Read ſometime *occaſionally*, for your inſtruction and conſolation, as you ſhall be guided to it by God's ſpirit and providence, and your beſt underſtanding: but often *ſolemnely*, have your ſet times for it in your retirements, beſides the family and publick opportunities: ſit cloſe at it, be not long abſent from it. Read for ſpirituall refreſhment as God ſhall direct you: be much acquainted with the *Pſalmes*, *Eſay*, the *N: Teſt*: Read for particular purpoſes on ſpeciall places: Read for the generall knowledge of the Scripture, the *Bible* in order; and for *quantity* at a time, as your opportunity will give leave. *Act.* 8. 28, 29.

4. when you are to read ſolemnly, lay aſide ſinfull luſt, and worldly thoughts, quicken your affections to the duty, ſet your ſelf in Gods preſence, beg his ſpirit, take the Book in hand with reverence, read with faith, fear, diligence, and underſtanding: 1 *Pet*, 2. 1.

ing: and that you may the better under-
Act. 8. 30, 31. ſtand it, uſe ſuch helps as God hath afforded. 1 Conſider the connexion and ſcope, comparing it with other places: 2. Refer it to an enquiry, when you meet with a good Annotator, or an able Miniſter: 3. Paſſe on to what you may more eaſily underſtand, and remember, that places concerning ſalvation, and the neceſſaries to it for faith and life, are generally *plaine*, and eaſy to be underſtood. What you underſtand, *conſider*, that it may affect your heart, and
Pſ. 119. take place in your memory, and give you ſuch obvious obſervations, as it naturally affordeth for inſtruction or conſolation: take ſpeciall notice of what may increaſe your ſpirituall knowledge, rebuke your corruption, direct and quicken you to duty, anſwer temptations, and refreſh your ſoules: and more eſpecially, of what the ſpirit of God in reading ſets home upon your hearts, with evidence and power. If you would not willingly looſe the obſervations, ſet a *note* upon the place, and if need be *refer* it to your *Note-book* for that purpoſe. When you have done, reflect upon the whole by meditation, and commend it to God in prayer, bringing forth the fruits of it, in an holy life and converſation.

Helps

Helpes to the *understanding* of the Scriptures may be such as these. 1. Read books directing you about the Scriptures, as Ambrose *Middle things*. Whites *Directions for Reading*. Roberts *Key to the Bible*.

2. When you meet with a difficult place, *Note* it, *referre* it for an enquiry when you meet with an able Minister, or a good Expositor.

3. Have some choice *Annotations* on the whole Bible, and on particular books: if the *English Annotations in Folio be costly*, *Get* Bishop Halls *Paraphrase*, *or* Deodates *Annotations*: For the perticular books, there are severall, *as* Caryll *on Jobe*. Burroughes *on* Hosea. Greenhill *on some part of* Ezekiel. Hutchenson *on the lesser Prophets*. Dickson *on the* Psalmes. 1. Dixon *on* Matthew *and* Hebrewes, *and all the Epistles*. Hutchenson *on* St *Johns Gospell*. Manton *on* James *and* Jude. Jenkins *on* Jude. Sclater *on* Thessalonians. Baine *on* Ephesians. Bifield *on* Collossions, &c. Ainsworth *on* Pentatench, Psalmes, *and* Canticles, *with many others: if you cannot get all, get such as you can.*

4. Acquaint your selves with the *Generall Contents* of the severall books. In Scripture the *Five Books of Moses*, shew the Creation

Creation of the World, and the foundation of the Church; at length setling it on *Abrahams* family, with Gods proceeding with them in Egypt, and the wilderneſſe, under the conduct of *Moſes*, &c. *Joſhua*, and other *Hiſtoricall Books* ſhew the progreſſe of God and his providence towards the Church, in ſeverall waies, and perſons, and times. The *Pſalmes* are full of ſpirituall Meditations: *Proverbs* full of inſtructions for Holy Wiſdome. *Eccleſiaſtes* ſhewes the vanity of the creature. *Canticles* communion between Chriſt and his Church, and that as ſome think Prophetically. The *Prophets* containe not only Prophecies, that concerned the Jewes and other Nations, but many promiſes of Chriſt and Grace, &c. The *Evangeliſts* give you the Hiſtory of Chriſt his perſon, doctrine, miracles, life, death, reſurrection and aſcenſion. The *Acts* ſhew the foundations of the Chriſtian Church, among Jewes and Gentiles. The *Epiſtles* are for the edification of thoſe Churches, and our inſtruction, occaſioned moſtly by Hereſies and perſecutions. The *Revelations*, Prophetically ſet forth the ſtate of the *world* in generall, and the *Church* in ſpeciall, from St *Johns* daies till the end of the World.

Be moſt converſant in plaine and *practicall* Scriptures: neglect not others *Doctrinall*, or *Hiſtoricall*. For the *propheticall*, eſpecially *Daniell*, and the *Revelations*, they are beyond the reach of famous Divines, much more common Chriſtians: Providence is the beſt expoſitor on Prophecies: and to a good underſtanding in them, there needs much knowledg of Hiſtory and Chronology, yea the moſt profound and abſtruſeſt parts of learning: only ſomethings in generall may be eaſily underſtood, as *that* ſuch and ſuch places concerne the deſcription and condition of the Church, in her pure or degenerate, in her proſperous or ſuffering condition; and ſuch and ſuch the enemies of God and of his people: and ſo may be read with profit. In ſumme, believe the truth of the Scripture, Adore the Majeſty of God in them, acquaint your ſelves with their matter, make them the ground of your faith, and the rule of your life and practiſe, bleſſe God for them, and wait till Heaven give an abſolute and perfect underſtanding of the whole.

SECT.

SECT. XVIII.

Of Reading good Books.

IT hath been Gods wonderfull care of his people to provide, as the Scriptures, ſo good books for them; there are many ſuch, both *doctrinall* and *practicall*. Get and read the beſt, but in a good method, and with diligence. 1. For Books *Scripturall:* they are ſuch as theſe. 1. *Expoſitors* as before: Sermons, of them make choice. *Concordances: Newmans* and *Cottons* are large but uſefull, *Downhams* are brieſe, and it may be may ſerve a private Chriſtian. A Book of *Scripture references* perhaps in Engliſh may be wanting, the Catechiſme in *quarto* with the Scripture references may be a preſent ſupply till a larger may be had. *Directive*, for reading of the Scriptures you had in the former Section, as *Ambroſe* and *Biſield*, &c. And for the reading of expoſitors, ſome, as the brieſe Annotations muſt be conſulted on difficulties, others, as larger expoſitors may be read in order throughout, as other choice books.

Doctrinall

Doctrinall, Bishop Ushers *Body of Divinity*. Downhams *sum*. Leighs *Body of Divinity*. *The morning exercise at Giles, and the Assemblies larg Catechismes with other Catechismes*, will be a good introduction, to them you may referre your other reading. From some good Catechisme understand the principles of Religion, and then having gotten a knowledg of the heads in Divinity, proceed to other books: observing the *point* of doctrine, with its *proofe* from Scripture, and sound reason. It's severall branches for *Amplification*, and it's uses in *Application*. For sentences and illustrations, you may look upon them as profitable or pleasant, but not so necessary.

For *Controversall* you need not trouble your selfe with most of that nature: get advice for such from an able minister. For *practicall*, there are many on particular subjects: I have referred you to not a few. Others are on mixed subjects: get and read the best. Such as these I would commend, besides others you may meet with, and at present I may let slip. Shepheards *sound convert* and *believer*, and others of his. Hookers *works*. Baxters, Gurnhalls, Loves, Preston, Sibbes, Perkins, Downham, Harris, Tomas Goodwins

Works,